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HE DENUNCIATION PATTERN

All of the provincial and city denunciations that have taken place since last November ve been based upon the pattern set at the Peking national meeting of Church leaders, where the arge of rightism was made against the editor of The Farmer, Liu Lien-chiu, Amoy pastor Chou h'ing-tse, Shanghai pastor Tung Hung-en, Ningpo Methodist pastor Fang Ai-shih, and Spiritual od Church leader of Shanghai Chou Fu-ching. The struggle against these rightists is detailed in e December 23, 1957, Tien Feng.

The charge against Liu Lien-chiu consists of five points: 1. He maligned Communist offi- als, saying that it had taken the Nationalist Party 22 years to get to the place where it was too rrupt to hold office, but that the Communist Party had arrived at that situation in eight years. He opposed the dictatorship of the proletariat, and demanded greater democracy and freedom. e accused the Communist Party of being afraid to let the people speak. 3. He opposed farm operatives, saying that they were not well run, and that production had suffered as a conse- ence. 4. He opposed the socialist program, and said, "The people want a better standard of ving and better education for their children; when they can't get these things, of course they are ssatisfied." 5. He tried to divide believers from unbelievers by criticizing the religious policy the government, saying that no matter whether on the national or local level, in city or in untry, the announced religious policy of the government was not being faithfully carried out.

"Although the brethren in Peking labored with Liu Lien-chiu for two and a half months, still obstinately refused to confess. He would turn aside from the heavy to the light, and try avoid responsibility, so that right up until now, at the time of this meeting, he is still obsti- tely keeping his stand in opposition to the Party and the People. The brethren in this meeting e very angry at his serious crimes, and have decided to draw the friend-enemy line between emselves and him and to struggle to the end in order to wipe out his evil influence in the urch."

Amoy pastor Chou Ch'ing-tse is accused of opposing the socialist line, saying that the liv- g conditions of the people are so desperate that the socialist plan for building up heavy industry ust be relaxed, so as to allow the people to live. His charge called forth very vigorous rebut- l; representatives from all parts of China were called upon to witness that living conditions in eir section were really very good. Then Dr. Wu Yi-fang pointed out that if Chou's demands ere acceded to, it would involve the complete abandonment of the five year plan. It was inted out that the Amoy brethren had been working with Chou Ch'ing-tse for a long time, and at when they had him backed into a corner he would make some minor admission, but would ver frankly confess his wrong viewpoint. The study institute demanded that the church and e Three Self leaders concerned should dismiss him from all connection with their organizations,

sued bi-weekly to keep mission boards and missionaries informed on Christian work in China. nformation from Chinese church magazines and other Chinese sources is passed on as objec- vely as possible, with a minimum of interpretation. When interpretation is necessary, it is en- losed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Over- eas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

and turn him over for severe punishment.

Tung Hung-en was formerly connected with the evangelist Andrew Chi. The latter left th mainland for Hong Kong, but Tung Hung-en stayed on in Shanghai, and drew closer to the Pekin evangelist Wang Ming-tao, who has already spent a year in prison, even changing the name of his church in Shanghai to "Christian Chinese Evangelist Church--Shanghai Church Christian Church building", a cumbersome title the first half of which follows the Andrew Chi pattern and the second half the Wang Ming-tao pattern. He claimed that a spiritual Christian could not be "progressive". Of Nanking Theological Seminary graduates he said, "They are nothing more than Communist cadres; the church is rightly very afraid of them." The brethren labored with him all through the period of the institute in Peking, but he would not confess, so they voted to condemn him as a rightist.

Fang Ai-shih was a Nanking Seminary student during the early years of the war, and gradu ated with the degree of B.D. He had become the Chairman of the Ningpo District of the Metho ist Church (Shun Tao Hui), a position equivalent to bishop in the Episcopal Church. He is charged with having said in a small study group, "It is my business to exhort people to believe i the Lord, and that is entirely at variance with socialism. If Marx-Leninism prevails, that will be the end of Christianity; and if Christianity is to prevail, Marx-Leninism must be defeated." He made a special issue of the situation in the Hsiangshan Church, which has not been allowed t resume services, saying that the issue between believers and unbelievers is, to use Mao's words, a conflict within the ranks of the people, and not a conflict between the People and Its enemies It is only Dulles that makes it such a basic issue as that, but the cadres that have handled the Hsiangshan Church question have treated the Christians as enemies of the people, thus showing that they have the same standpoint as Dulles in treating the issue between believers and unbe- lievers as basic. This was blasphemy of the worst kind, to compare the Communist cadres to Dulles, and the writer of the article is at pains to point out that the cadres had a very good reas for their harsh treatment of the Hsiangshan Church, because it had formerly been a haven of landlords and reactionaries, to such an extent that one had had to be condemned to death, and another to ten years' imprisonment. Fellow-pastor Hsieh Sheng-t'ao points out that Fang Ai-shi knew all these facts about the Hsiangshan Church very well, but persisted in making an issue of it, in order to alienate church people from the Party.

When the founder of the Spiritual Food Church Ch'ao Shih-kuang left Shanghai before Liberation, he turned over the responsibility of this indigenous sect to Chou Fu-ch'ing. In 1951 Chou invited the reactionary evangelist Ku Jen-en (imprisoned some years ago) to lead evangel istic services in his church. During the denunciation campaign in Shanghai, Chou had to de- nounce Ch'ao Shih-kuang publicly, but privately he continued to say, "Ch'ao Shih-kuang is a good man," and "This denunciation is a cross we have to bear." After the Peking 1954 meet- ing he ostensibly joined the Three Self Movement, but continued to be a reactionary in his thin ing. As an example of this, it is pointed out that when in pursuance of the industrialization goal a noisy iron works was set up next to his church, he raised a great clamor and insisted that be moved away. Although he knew that the location was inadvertently chosen, he kept saying that the government did it on purpose to embarrass the work of the church. When his faults wer pointed out to him, all he would admit was that his political consciousness was low, and that h stressed too much the advantage of the church. He was adjudged to be lacking in frankness, an was condemned in the meeting as a rightist.

OUR APPEAL

Readers will remember that in previous years there has been a remarkable tide of oversea students returning to the mainland for college studies. It is now reported that this trend has markedly abated, due chiefly to the reports that have come out, of college students being as- signed to manual labor of various sorts.

About a hundred of these former overseas students in mainland schools have succeeded in leaving the country, and have signed their names to an article denouncing the Communist regi This article appeared in the China Weekly (published in Hong Kong) for August 25, under the t "Our Appeal".

They denounce the regime on four points: 1. It is slavishly subservient to Soviet Russia,

to such an extent that China is no longer an independent country. 2. It is a land of terror, where the fear of the government and its spies is omnipresent. (The word 'omnipresent' is interesting. The majestic word for the omnipresence of God is 'no-place-not-present', but for this omnipresence of a hideous thing a similarly constructed phrase 'no-hole-not-enter' is used. Tien Feng uses the same phrase of the insidious activities of the pastors condemned as rightists.) 3. The poor are poorer than ever; it is only their Communist masters who have a higher standard of living under the new regime. 4. People on the mainland not only do not have freedom of action and speech, they do not even have the freedom of silence, but are required to sing the praises of a regime they hate.

The signers were mostly enrolled in schools in Peking or Canton, but many other parts of China are also represented: Nanking, Amoy, Changsha, Sian, etc.

SCHOOL NEWS

Hsinhua News Agency has had a number of news items this summer about educational progress in China. Enrolment of new university and college students this summer was expected to reach 148,000, or 37% more than last year. This does not include new local colleges which are being opened, so the total figure is expected to be much higher. Four new colleges have been set up in Shanghai, bringing the total there to 22, and the college enrolment in Shanghai is expected to increase by 80%. In Anhwei province 16 universities and colleges have been either set up or expanded this year, and in Hupeh there are 36 new institutions, bringing the total there to 52. In the Ninsia area of Kansu, three colleges (teacher training, agriculture and medicine) have been set up in Yinchuan, the capital of the future Hui (Moslem) Autonomous Region. Inner Mongolia, which formerly did not have a single institution of higher learning, had in June four universities and colleges, besides many middle and primary schools. This summer they are adding eight more higher institutions, which they expect to enrol 2,000 new students.

The enrolment in government middle schools in Anhwei has increased 5-fold since Liberation, to a present total of 150,000, and in addition peasants' middle schools enrol 280,000 more. That province has added 28,000 new primary schools this year. In two thirds of the counties of the province, 95% of all school age children are in school.

The literacy campaign for adults in spare time classes is also in full swing. A June news item stated that there were 80 million peasants attending literacy classes. Anhwei reports that "all the remaining illiterate young and middle-aged peasants, numbering 9,400,000, are now attending classes. In addition 1,400,000 older peasants have joined."

RAILWAY CONSTRUCTION

A number of news items about the growing railway network have come out of China recently. Several major lines are in process of construction: 1. From Pukow (across the River from Nanking) through Hofei in Anhwei to Sinyang, Honan, where connection is made with the Peking-Hankow line. 2. From Chuanchow in Fukien across South China to Kunming and Tali in Yunnan province. 3. From Kunming to Chengtu, where connection will be made with the Chengtu-Paochi line. 4. Several lines out from Lanchow, one west to Sining, and one north to Paotow. This latter line requires three bridges across the Yellow River, one of which is completed, and the other two nearing completion, so that the line is scheduled to be completed this year.

There are in addition a number of shorter and branch lines under construction, especially in Fukien and Yunnan provinces. In Fukien there is a line in the south between Changping and Lungyen under construction, and a narrow gauge line running along the borders of Kienow, Kienyang, Nanping and Shunchang counties in the north.

CHURCH NEWS

Methodist Bishop Z. T. Kaung died in Shanghai on August 23 at the age of 72, after a long illness. RNS mistakenly calls him a vigorous opponent of the Communist-sponsored Three Self Committee; actually he was himself a prominent member of that Committee. His death brings an acute problem of leadership to the Methodist Church (Wei-li Kung-hui). In 1949 it had four

bishops, two American and two Chinese. Of the two American, Bishop Carleton Lacy died unde house arrest in Foochow, and Bishop Ralph Ward, though past retirement age, is now stationed in Hong Kong. The other Chinese bishop, W. Y. Chen, was imprisoned in 1951 and served a five year sentence, being released in the spring of 1956. It is reported that he is now living in Chun king, and Australian visitor former missionary B.B. Chapman was told last year when in China that Bishop Chen was now "back at work". However, it is not likely that he will be allowed to resume episcopal duties, and the result is that this church is now without a single effective bisho on the mainland.

A letter from Hong Kong states that Episcopal bishop Stephen Tsang has been put in prison along with fourteen other Christians in Wuhan. We do not as yet have any other confirmation of this.

Ten unauthorized Catholic bishops are now known to have been "consecrated" in China: Two in Wuhan on April 13, four in Sienhsien on April 20, and four in Tsinan on June 1. In addi tion, the Kuangming Daily for July 12 announced that Lin Ch'uan had been elected bishop of the Foochow archdiocese, and assumed office "in an impressive ceremony" on June 21. Presumabl the ceremony referred to was that of consecration, though what other bishops participated in is not stated. Candidates are also being prepared to fill vacancies in Nanking, Suchow, Hangchow Shanghai and Canton. The Catholic Mission Bulletin of Hong Kong for September reports that these candidates have already been chosen, but did not know who they were.

185 Anhwei pastors met for 70 days (April 10-June 30) in Hofei for anti-rightist study. As the Kuangming Daily for July 22 says in reporting this meeting, "A heart-surrendering movemen is now in progress." This phrase (chiao hsin) is being used to denote the complete acceptance o Communist leadership, the submission even of the experts in any particular field - pastors in the field of religion, professors in the field of education, etc., - to the decisions of the Party. The following pastors were condemned as rightists: Hu Chu-jen of Wuhu and Lin Pin-ch'en of Tunki Methodist; Tan Pei-en of Hohchiu and Hsing Hsiao-ch'u of Fuyang, CIM; Wang Kuang-pu of Tunchi, Episcopal; Chia Chien-chang of Pengpu, Presbyterian (this should probably be CCC). Re ligious News Service states that these pastors were arrested, but the Kuangming Daily says only, "A stern reason struggle was waged against these elements through the production of facts."

GENERAL NEWS

We have referred in the past to the two Liao brothers who have headed the Formosa for Formosans Movement. They were both formerly professors in the University of Nanking. When the older brother died, the younger brother, resident in Tokyo, took over the chairmanship. Co demning this movement is one thing the Communists and Nationalists can agree upon, but a re cent visitor to Formosa discovered that many Formosans look upon Liao Wen-yi as a national hero. The Movement is important enough so that the Hsinhua News Agency devoted two lengthy communiques, on June 8 and 9, to castigating it, calling it the American conspiracy for two Chinas. The occasion of this outbreak was the arrival in Djakarta of S.L. Tan as an envoy from Liao Wen-yi with authorization to establish an office there. We are told that the Liao Wen-yi clique on February 28, 1956, formed the "Provisional Government of the Formosan Republic" and that this move had American backing. It is also stated that a representative of this pro visional government tried to crash the Cairo Conference last year, but was driven out.

The second anniversary of the founding of the Preparatory Committee for the autonomous region of Tibet was celebrated in meetings at Lhasa on April 22. Both the Dalai Lama and the Panchen Lama made speeches appropriate to the occasion. The Panchen Lama stated that the Preparatory Committee had correctly carried out the government policy of freedom of religious belief by protecting lamaseries, strengthening the unity among the various religious sects and setting up the Committee for Religious Affairs and the Tibet Branch of the Chinese Buddhist Association. In industry he noted that Tibet now had a hydro-electric and a thermo power sta tion, an automobile repair works, a serum factory and a borax plant. Also one middle school has been established.